

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, APRIL 14, 1841.

A. B. A. S. Convention.

The 1st anniversary of the American Baptist Anti-Slavery Convention will be held in the McDougal St. meeting house, New York city, on TUESDAY, the 4th day of May next, at 2 o'clock, P. M.

It is expected that the delegates and voluntary members will be numerous. The circumstances under which this first anniversary will be held, are of the most interesting character, as our readers well understand; and we trust the members will come prepared to consult in the fear of God, and to act with such promptitude and decision as the present encouraging aspect of our cause demand.

By order of the Ex. Committee,

CYRUS PITT GRISWOLD, Sec.

Worcester, Mass., April 14, 1841.

Papers friendly to the Anti-Slavery cause are respectfully requested to insert this notice.

Meeting of the Ex-Committee.

The Executive Committee of the American Baptist Anti-Slavery Convention will hold a special meeting, in the Vestry of the MacDougal St. Baptist Meeting house, New York, on Tuesday, May 4th, at 9 o'clock, morning, on very important business.

NATHANIEL COLVER, Chairman.

C. P. GRISWOLD, Secretary.

Daniel Sharp's Letter.

This letter, originally published on the Georgia "Christian Index," and which we lay before our readers to-day, is going the rounds of the Southern Press, and it is high time that the North have the opportunity to read that they may judge of its "temper," its "unassured censures" and its "denunciations." Why do not the Northern Baptist papers of the "Moderate" class give so important a document to their readers? We shall see whether they will "venture" to do it.

Several things in it are worthy of particular consideration, and we doubt not, will be duly appreciated by the Baptist Churches at the North, if they shall be allowed to see it; but it will, probably, be kept back by the pro-slavery party press, until, at least, it will be too late to act upon it before the Convention at Baltimore. Will, however, the numerous members of the Boston Association who attended the Anti-Slavery Meeting at Watertown and acted in that meeting, suffer it to remain uncorrected till after the meeting at Baltimore? If a majority of the ministers and other delegates collectively did not approve of the resolutions which were adopted, we were deceived in the observation we made at the time. Among others we appeal to Brethren Stow, Neale, Colver, Turnbull, Black and Driver of Boston, Tingley of West Cambridge, Tracy of Townsend, Parker of Cambridge, Sanderson of Groton, Clark of Canton, Peabody of Randolph, and Medbury of Watertown, if they did not approve and vote for those resolutions?—not to mention a large number of Lay brethren, of high standing in the Churches. By Sharp, we remember, went out and, possibly, one more; and of those who remained, was there one who called in question the propriety of discussing the subject of slavery there, and of acting upon it? Not one, we think.

Why the members of the Association remained, almost to a man, it does not belong to us to say. We are very certain that Br. Sharp's number of "not more than ten delegates belonging to the Boston Association, including ministers and private brethren, who took part in that meeting," is not strictly accurate, since we count with much confidence thirteen ministers; and we think the proportion of "private brethren" greater. It may not be improper to add that both the Clerk and Treasurer of the Association, the latter presiding, took decided ground, and they are always known as "Abolitionists." How these facts tally with the statement that "a large number of brethren who had composed the Association retained their seats—not as actors, but as spectators," and "ten" only acted, the members of that meeting are able to determine.

Without multiplying words on this letter, we speak calmly and solemnly, when we say that we regard it as characterized by two qualities, not of the most lovely aspect. We mean vanity and a calumnious spirit;—vanity in assuming that D. Sharp and those who sympathize with him, possess about all the intelligence and respectability of the Northern and Middle States; and by a spirit of calumny in accusing Baptist Abolitionists of indulging in a "temper" and employing "measures, both unwise and unchristian."

The writer can see Baptists at the South guilty of slave-holding, and address them without rebuke, nay with the most affectionate, fraternal kindness and respect; but because Northern brethren presume to address the Gospel to slaveholders, and to urge their immediate abandonment of the sin of slaveholding, his pen writes against them in words of gall and wormwood.

Is this a Christian "temper"?—is this a Christian "measure"?

The churches are told that it is "unscriptural" for them to act on the subject. Some of our churches have already taken action on the subject, and, therefore, stand arraigned and condemned by Daniel Sharp. Whether this "Ball from the Vatican" will either induce such churches to recede from the stand they have taken, or terrify those who are about to co-operate with them in this, one of the boldest and most Christian causes, remains to be proved.

For ourselves, we esteem it the highest honor, "for Christ's sake," to bear our testimony before the world, against the whole infernal system of American slavery, and to bear the reproach of being an uncompromising Abolitionist.

But the writer denounces with no very sparing hand,—not Slaveholders, indeed,—no, not he,—that would be "unwise and unchristian," but his Baptist Brethren at the North, who presume to address Baptist Slaveholders. This he thinks both wise and Christian. He denounces both the "temper" and their measures, as "unwise and unchristian."

From such "unwise and unchristian" men he ought, then, to withhold communion, and yet he will not do such an act towards men who buy, hold and sell members of the very churches to which they belong; but feels it to be his duty to denounce those who censure such practices. A mem-

ber of the Baptist Church in Georgetown, S. C. owned, as a slave, her own brother's daughter, as she stated in our own family.

Daniel Sharp would by no means dictate to the South, but he can dictate to his brethren at the North, and, in all respects, so chime in with the slaveholders that their champion, T. Meredith, editor of the "Biblical Recorder," who has been dissatisfied with every thing the North have done before, is completely satisfied with this letter. In commenting on the letter, which he publishes at full length, just as we do, he holds the following commendatory language.

"It affords us pleasure to say that, in EVERY THING MATERIAL, it has our most unqualified concurrence. . . . Had just the same sentiments been expressed by our Northern Boards, either officially or otherwise, six or nine months ago, we venture (3) to say that the harmony between the North and the South would never for a moment have been interrupted. And even now, though at the eleventh hour, should the said Boards see proper to take the position publicly, which is occupied by the writer of the said letter, we venture (4) to predict that the apprehended rupture between the Northern and the Southern Baptists would be averted."

Such "unqualified" approbation from slaveholders must flatter the vanity of the writer! We, however, cannot envy him the high honor, when we consider the verdict which thousands of as respectable and intelligent Baptists as himself will now render against the letter, or anticipate that which a coming age will render,—but, above all, when we regard the judgment of Him, who, without respect of persons, judgeth every man according as his works shall be.

But, one or two words on the comments of "that Editor." In the first place, the reason why the "Northern Boards" have not acted as he thinks would have satisfied the South, is the same, probably, which may prevent the Watchman, the N. Y. Baptist Register and Bapt. Advocate, from copying Br. Sharp's letter, at present, viz. there are too many Abolitionists about them to admit of such a thing, without a great loss of patronage. The same reason may prevent those Boards from doing such a thing, either before the Baltimore Convention, or after it, whatever assurances certain individuals may give that such action shall be taken.

We assure the South that no such condemnation of the Abolitionists will take place in any one of the Northern Boards; for we have been assured by some leading men on those Boards, who are not known as abolitionists, that before they will do that, they shall be driven into our ranks. We say, too, to the Boards themselves that they will not do that thing. If any members think otherwise, let them make the experiment.

One thing we omitted in taking notice of Br. Sharp's letter, which is too "material" to be neglected. We refer to his statement that no member of the Foreign Mission Board took any part in the meeting referred to. We are as positive that one member, at least, did, viz. Baron Stow. If he did not, he did not act up to the principles he avowed to us on that day, and of his possession of which we have in our possession the best of proof, under his own name, written with his own pen.

Our prayer is that truth may be known, both at the North and at the South; and that whatever is "unwise and unchristian" in the Churches may be put away.

God grant this for his Son's sake, and slavery will cease to curse the slaves, the masters, the churches and the country.

If the For. Miss. the Am. and For. Bible Society Board, or the Board of the Home Mission Society, shall carry out D. Sharp's plan of pacification, we shall know it, and so will the Churches.

The South have proclaimed, with the wonted condemnation of slaveholders, their willingness to receive and forgive the delinquent Boards, if they will only do their duty at "the eleventh hour!!!" The remaining one hour is precious! It may possibly close on Monday, April 27, 1841. Application for pardon is to be made at the meeting of Southern delegates at Baltimore, or at an earlier day.

N. B. The reader may observe by the introduction of Br. Sharp's letter that some correspondence has been carried on, for months past, between that writer and the South; and, as Heaton Lincoln has just been to the South on a special embassy, the probability is that the South will notice their threats of carrying the question of expelling Abolitionists from all participation in the management of our religious Societies, for the present. We shall see.

Death of the President.

We had time, last week, to insert only the official announcement of the sudden and affecting death of President Harrison. It is, however, an event of too serious and important a character to be passed over with indifference, and though we cannot now go into an extended notice of the many circumstances which are associated with it, we feel the duty of making two or three reflections.

Of the personal character of Mr. Harrison, or of his political sentiments, we have nothing to say. He sleeps with his fathers, and has rendered his account to his final Judge. But thousands live, on whose minds this event ought and is adapted to exert a deep and solemn influence. These belong to both of the great political parties.

In suffering his friends to effect his election and in so soon taking him away from the high station to which they had elevated him, God has rebuked both parties with peculiar equal severity. By his election, the opposing party were thrown out of the power they had sometime held, and which they struggled to the utmost to retain. Short as was the period of his rule, it was long enough to accomplish a revolution among the most important office-holders under the Executive appointment. Thus his opponents were disappointed and overthrown.

By his speedy removal and the constitutional succession of John Tyler to the Presidency, the expectations of his partisans are placed in a most precarious predicament. Mr. Tyler is known to differ on several important measures, very essentially from Mr. Harrison. Instead of being partial to a National Bank, he is hostile to it;—instead of favoring a Tariff, he is opposed to it;—instead of contending for the Federal supremacy, he favors State independence, on the plan of "nullification"; and, instead of being a Northern man with only sufficiently Southern principles to keep the South quiet, he is a Slaveholder bigoted to the "patriarchal institution." These sentiments place him at odds with the Cabinet formed by Mr. Harrison.

It is of course, impossible to foresee what course he will adopt; but, if he shall act agreeably with his sentiments, having it in his power to revolution-

ize the cabinet, and direct the Presidential patronage to a new class of men, the annihilation of both parties is certainly possible.

The Whig party never have seemed to count on Mr. Tyler's sentiments as at all important, pro or con, and they put him in nomination, rather to fill a vacancy which might be filled by any body, without essentially affecting the interests of the party, than as an object of favor.

It is undeniably obvious that, during the entire electioneering strife, in comparison with which no former one was ever half so fervid, the great principles of moral right and wrong were never once considered by the party leaders, or even, except to be overlooked, by the constituents of either party, including, we fear, a vast number of professed Christians.

These facts we have witnessed with pain and humiliation.

The measures, too, employed by both parties, were of the most objectionable character. Either party, intent on victory, seemed to vie with the other in the production of the greatest vilification of personal character, and the most fulsome adulation. The end was made to sanctify the means, however wanting in propriety or even in common decency. "Log cabins and hard cider!!" How do these things look now? How do they seem, when viewed by the side of that tomb which contains the ashes of the idol of the party which employed them? We raise these questions, because this nation ought to consider them, at the present awfully solemn crisis;—now that the fury and madness of party zeal is, for a time, made to pause;—now that the Great Ruler of nations has just manifested, in the most striking manner, his right to interfere with the Politics of this nation,—to put down one ruler and to set up another. If men will not pause now, they never will.

We have taken no other part in the late political campaign than to call on our readers to act in the matter of election as Christians ought ever to act,—on each and every matter of private and public morals, in the fear of God. We have indulged no party predilections or prejudices; for we saw too clearly to admit of doubt, that on neither side was there such regard of the authority of the one Supreme, as a Christian people might be expected always to evince in affairs of such magnitude. It was, among the chief agents, a scramble for office—"the spoils of office," as each party truly enough accused the other.

We have long believed that the elective franchise is a sacred trust,—that its powers are to be exerted for elevating men to places of public trust and power, in full view of the sublime requirement, that he that ruleth over men—must be just, ruling in the Fear of God, forgetting not that he, also, hath a master in heaven.

In view of the revolution which has been effected, and of the complete prostration of the schemes of both parties, we feel no exultation;—we tremble and stand in awe for "we remember that God is just." We behold his hand laid on the nation, and we hear his voice uttering the words our nation ought never to have forgotten—"Be still, and know that I am God." I will be exalted among the nations,—I will be exalted in the earth."

Such is a brief index of the serious reflections which have been crowded upon us by the sovereign Providence which has clothed the land in sackcloth. And we submit to the reader, if it is not time to enter into the closet and meditate on these things;—if it is not time to abandon the hope of saving the nation by repudiating the divine authority.

Joseph Sturge Arrived.

We are happy in announcing to our readers that JOSEPH STURGE, the distinguished philanthropist and friend of the Rights of Man, without respect of color or the shape of the hair, has arrived in New York. He came in the British Queen. His residence is Birmingham, Eng. but his home is the world. We most cordially welcome him to our shores, and we doubt not, the same sentiment will be practically expressed by thousands of our Baptist Brethren.

JOSEPH STURGE is by profession a Friend; let him be received as a friend and brother. We indulge the hope that he will be present at the Baptist Anti-Slavery Convention in New York.

Temperance Lecture.

A lecture was delivered in the Baptist Meeting-house in this town by Eld. Nathaniel Colver, of Boston, on the evening of last Lord's Day, which our citizens will not soon forget, and whose principles we trust they will immediately reduce to practice. It is impossible to give here even an outline of this able address, which held the large auditory in profound attention for two hours.

The purpose of the speaker was to establish the claim of the Temperance cause to the character of a deeply religious cause, and every hearer felt that the aim was not in vain.

First. Whatever may have been said to the contrary, no action was taken in the Boston Association, on the subject of slavery. No Resolution in regard to that topic was offered by any one during the session of that body, nor was the subject in any form discussed.

Second. Immediately after the adjournment of the Association, an Anti-Slavery meeting was held, in which certain Resolutions were passed. It is not only the only meeting of that kind, but the only one, whose accurate observation I can rely, that there were more than ten delegates belonging to the Boston Association, including ministers and private brethren, who took part in that meeting. Two active and distinguished members of the meeting are not within the bounds of the Boston Baptist Association.

Third. As the Anti-Slavery meeting was held immediately on the adjournment of the Association—before dinner and before a sermon in the afternoon which is considered as an appendage to the previous services—a large number of brethren, who had composed the Association, retained their seats—not as actors but as spectators. There was not a single member of the Baptist Board of Foreign Missions who participated either in the deliberations, or the discussions, or the doings of that meeting.

Fourth. I have given you the facts in the case as I believe they occurred. As to the motives or reasons which induced so many to remain, I am not competent to decide, because I have made no inquiry. Without any undue stretch of the imagination, I could suggest many motives and reasons which might have induced the brethren to remain as spectators—motives and reasons truly laudable, and which would commend themselves to all calm and considerate men, either at the North or the South. But as I do not know the motives which influenced the brethren in the instance alluded to, I will not give you suppositions for facts.

Fifth. My views on this subject of slavery are known to many brethren at the South. I consider it a great evil, and deplore its existence; and have in times past, as I would now entreat the brethren at the South to use their combined wisdom and benevolence, in hastening the period of its removal. I am sure their own happiness, their honor, and their pecuniary interests, would all be ultimately enhanced by the accomplishment of so desirable an object. I am aware of the vast interests and conse-

Mississippi in great Wrath!

It appears that considerable sympathy "in being" awakened in Mississippi with her slaveholding sisters Georgia and Virginia, on account of the protection given their citizens by the governments of Maine and New York, against the demands of slaveholding justice. The Government of Mississippi has enacted, among other resolutions of harmonious spirit, the following majestic one.

"Be it further resolved, That this State will make common cause with any of her sister states, whose rights have been or may hereafter be invaded, as aforesaid, in any mode or measure of resistance or redress necessary for their or our protection."

We respectfully recommend to Mississippi that she pay back without delay, if she has the ability, to the state of Massachusetts the few millions of dollars which her citizens have snatched from the citizens of this state, as the money will be very much wanted to carry on the bloody war threatened in this resolution.

"The Factory Operatives' Magazine," containing articles upon Literary and Religious subjects, written by Operatives in the Lowell Manufactories. No. 1: April, 1841.

Lowell: published by Amos Upton, 18 Central St.

It is cheering to witness the Literary attainments of that class of our fellow citizens who were, till recently, looked upon by "the learned" as made to plod through certain rounds of manual labor, without possessing any "right to ape their superiors." We mean "the Operatives" of New England, whether Manufacturers, Mechanics, or Farmers. BURRITT is one of them,—he is only one, though worthy of honor as having, without abandoning his "anvil," made attainments which put to shame many "sons of science" enjoying the best advantages. The execution of this number is highly creditable to all concerned in its publication.—Success to it!—Wm. CAMPBELL, Agent, at Worcester.

Mother's Assistant and Young Lady's Friend, for March. We will only say in relation to it, that it fully sustains its previous reputation as being a work calculated to do good wherever it shall be read.

The Fraternal Spirit.

THE BAPTISTS.—The Baptist abolitionists are pressing on vigorously in their noble work. They have issued another most excellent Address to Southern Baptists, in answer to Rev. Mr. Fuller's Letter from the south; in which he offers to decide the whole question on the Bible. The reply, by the Committee of the A. B. A. S. Convention, settles the following propositions, it would seem, eternally.

1. That, so far as the relation of master and slave extends, it abrogates the second table of the law.

2. That it confounds distinctions infinitely wide, which God has established; and,

3. That it involves the crime of man-stealing.

We are informed, by an individual at the South, that it is reported there, that the Baptists at the North do not publish their communications, and dare not meet the question in fair argument. We think, however, they are in a fair way to set right in that matter.—Ad of Freedom.

God speed our Baptist brethren. They are evidently leaving us in the rear.—Ed. Zion's Watchman.

We heartily reciprocate with our Congregational and Methodist brethren the kind sentiments expressed above, and only hope to see them side by side with us in the glorious enterprise of purifying the church of the blessed God from the foul stain of slavery, and of elevating to the full enjoyment of their rights, millions who lift to us all the silent but eloquent hand, beckoning us to their relief.—Ed. R. F.

From the Christian Index.

Boston, Jan. 21, 1841.

Dear Sir—Your letter dated Dec. 30, 1840, was duly received. You say, "Reports have come to us respecting the action of the Boston Association on the subject of Slavery, which have caused deep distress among many of the lovers of Zion in the South. And you ask that 'correct information' that it may be disseminated throughout the southern churches." Another brother at the South, has also recently addressed me, requesting "to know just the facts, in regard to the meeting—whether it was a meeting of the (Boston) Association; or one held after its adjournment; whether many of the members of the Association attended it, and took a part in the discussion, and voted in favor of the Resolutions which were then passed." As it is "deemed very important that the facts should be known in regard to that meeting," I will state them truly and impartially, as I understand they occurred.

First. Whatever may have been said to the contrary, no action was taken in the Boston Association, on the subject of slavery. No Resolution in regard to that topic was offered by any one during the session of that body, nor was the subject in any form discussed.

Second. Immediately after the adjournment of the Association, an Anti-Slavery meeting was held, in which certain Resolutions were passed. It is not only the only meeting of that kind, but the only one, whose accurate observation I can rely, that there were more than ten delegates belonging to the Boston Association, including ministers and private brethren, who took part in that meeting. Two active and distinguished members of the meeting are not within the bounds of the Boston Baptist Association.

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Fourth. I have given you the facts in the case as I believe they occurred. As to the motives or reasons which induced so many to remain, I am not competent to decide, because I have made no inquiry. Without any undue stretch of the imagination, I could suggest many motives and reasons which might have induced the brethren to remain as spectators—motives and reasons truly laudable, and which would commend themselves to all calm and considerate men, either at the North or the South. But as I do not know the motives which influenced the brethren in the instance alluded to, I will not give you suppositions for facts.

Fifth. My views on this subject of slavery are known to many brethren at the South. I consider it a great evil, and deplore its existence; and have in times past, as I would now entreat the brethren at the South to use their combined wisdom and benevolence, in hastening the period of its removal. I am sure their own happiness, their honor, and their pecuniary interests, would all be ultimately enhanced by the accomplishment of so desirable an object. I am aware of the vast interests and conse-

quences which are involved—and of the perplexing and almost insurmountable difficulties which stand in the way;—hence, I do not feel myself competent to dictate to those Christians dwelling among men who are not Christians, what they should, and under what circumstances, they should change the relative position of those who are now in bondage. They, with their fellow-citizens, must settle these questions; on them, not on us at the North, rests the responsibility. Still, I should have great confidence in the calm counsel—the prayerful deliberations, the enlightened policy and philanthropic aims of Christians and statesmen of the South, were they to set themselves to this subject in earnest.

G. I have said this much in justice to myself; and in expressing my own views. I have probably expressed the views of the most intelligent, judicious, and influential Baptists in the Middle and Northern States. I NOW SAY THAT I HAVE NO SYMPATHY WITH THOSE WHO CLAIM FOR THEMSELVES EXCLUSIVELY THE NAME OF ABOLITIONISTS. I TEMPORARILY DISAPPROVE OF THEIR TEMPORARY, THEIR UNMEASURED CENSURES, AND THEIR DENUNCIATIONS. THESE I CONSIDER BOTH UNWISE, AND UNCHRISTIAN. They can have no other object, in my opinion, but to exasperate the feelings of the South, and to perpetuate the evil, the termination of which they profess so ardently to desire.

In regard to church action in the case, I consider it both inexpedient and unscriptural; inexpedient, because we have cut off whole churches from my fellowship, I cannot expect they will listen to anything I may say, however reasonable it might be; and unscriptural, because contrary to Apostolic practice. There were, undoubtedly, both slaveholders and slaves in the primitive churches. I believe, therefore, for one, do not feel myself at liberty to make conditions of communion, which neither Christ nor his apostles made. I do not consider myself wiser or better than they were. Nor have I yet made such progress in knowledge as to believe that a good end can be attained by such means. I believe that the majority of the wisest and best men at the North hold to these sentiments. But if I stood alone, here I shall remain immovable, unless I gain some new light, which at my period of life I do not expect.

I am yours truly, DANIEL SHARP.

Rev. ORIS SMITH.

Religious Notices.

The next Quarterly Meeting of Baptist Ministers in the Southwestern Section of York County will be held with the Baptist Church in Lebanon, on Tuesday, April 20th, at 9 o'clock, A. M. It is desirable that there should be a punctual attendance, and that the brethren should come prepared to perform the parts assigned them. O. BARNON, Scribe.

Lebanon, Maine, March 27, 1841.

To the Beneficiaries of the Maine Board of the Northern Baptist Education Society.

The Maine Branch of the N. B. E. S. is now ready to receive applications from those who may need the aid of its funds. The next meeting of the board will be held at West Gardiner the second week in May, in connection with the Board of the Maine Baptist Convention.—Applications should be forwarded at least one week before the meeting of the Board.

S. ADAMS, Sec.

P. S. As the Secretary expects to be absent a few weeks, all communications intended to be laid before the Board at their next meeting should be addressed to the Treasurer, W. R. Prescott, Esq. Hallowell.

Married:

In Montville, Conn., Wednesday, March 10, Mr. Charles F. Landphene of Bozrah, to Miss Lucy Ann Palmer of Montville, daughter of Eld. Reuben Palmer.

Died:

In Worcester, April 17, Mr. Walter Johnson, 55; 11 Mrs. Lucinda Clark, relict of Mr. Joseph Clark, late of Hallowell, 54.

12 Missy, April 13, Mrs. Almira Griggs, wife of Mr. Joseph Griggs, aged 45 years.

In Jefferson, Hon. Samuel Plaiside, 75. He was born in Berwick, Me. 1766, and was baptized in Jefferson more than fifty years ago, by Rev. Dr. Baldwin, in the beginning of his ministry.

In Portland, Me. Wm. Woodman, aged 78.

In Surry, Me. 19 h. ult. very suddenly, Mrs. Mary Means, aged 86 years. She was the mother of eighteen children, eighty four grand children, and seventy four great grand children. She died in good hope of a blessed immortality.

In Penobscot, Me. March 8, Rev. David Dobson. He was born in Scituate, Mass. Nov. 1756, making his age, when he died, rising 84.

In Walham, Ist. inst. Dr. Uriah Hager, 64.

In Cleveland, Ohio, 28th ult. Mrs. Sarah, widow of the late Gen. Beardsley Howe, of New Haven, Ct. Died on Saturday last, near Long Island, just below Portland, Samuel Hill, 22 years, and Wm. Griffin, 14, both of Long Island. They went off to try a new boat, and lost their lives.

Obituary.

Died, in Sterling, Mass. March 30, Mrs. Clara, wife of Mr. William Reed, Jr., and daughter of the late Stuart, aged 23. Her illness was of a divine providence, not only the hearts of the immediate relatives of the deceased, have been rent with anguish,—but a large circle who enjoyed her society in life, feel that the hand of God has touched them.

The Friday evening, previous to her death, her cheek bloomed with its wonted vigor—her eyes sparkled with joy! But ere another sun had shed its radiant beams upon the earth, disease, which proved to be the cancer-rash, had fixed its fatal grasp. The fourth day of her illness, she manifested her gentle spirit, unto the arms of Jesus.

The form that moved so lovingly; the eye that beamed with such tenderness and hope; the lips that breathed the accents of truth and kindness; have all gone to the silent recesses of the grave. The deceased possessed a reflecting mind; she had long felt the importance of being prepared for death.

But not until the commencement of a revival of religion, enjoyed in this place, did she give her heart to God. It was one night in Aug. last, when all nature seemed wrapped in silent repose; that she resolved to give up all for Christ. Never by the writer, will that consecrated, agonizing prayer which she offered be forgotten!

From that consecrated hour, she has been ripening for Heaven! She hesitated not to tell what the Lord had done for her soul, but went out and affectionately intreated others to embrace the Savior. No more will sinners hear her warning voice!

She appeared to submit with cheerfulness to every duty. She was the friend of the poor, and of the oppressed, and a zealous advocate of moral purity. She took a deep interest in the Sabbath School, and was beloved, especially by her teachers, and the class of young ladies, of which she was a member. The next time they were seated in the Sabbath school, their loving tears, told the anguish of their hearts.

The rest of the late Clara was vacant.

She was married Sept. 20, 1840, and fondly anticipated going in a few weeks, with her beloved husband, to the hospital waters,—there reverently and unselfishly to consecrate themselves to God. But we trust she has gone to unite with the church, and to join the songs of Angels, around the throne of God.

During her sickness, she was anxious to converse, but could say but little. To her weeping friends she said, "I feel that I am with my Savior all the time." Again she said, "I am willing to

die—I can trust myself in the arms of Jesus." Could we "remove the parting veil, and see the glories of eternity?" should we not long to see beyond this vale of tears, and join her happy spirit in singing the praise of God? Again, Sabbath school teachers are called upon to be faithful to clear the skirts of their garments from the blood of souls committed to their care,—lest some dear youth, when they meet them at the bar of God—should charge them with their ruin! A solemn thought! Let us improve every passing moment, that we, like our departed friend, may die in peace. "For blessed are the dead that die in the Lord." Weep not, my friends, my friends, weep not for me.

All is well—all is well.

My sins are pardoned, pardoned, I am free, All is well—all is well.

There's not a cloud that doth arise, To hide my Savior from my eyes, My soul has reached the upper skies, All is well—all is well.

A SABBATH SCHOOL TEACHER.

Satin Stripe Mouselin de Laines, Challies, Satin de Laines, &c.

50 PS. of Satin Stripe Mouselin de Laines a new and beautiful article.

30 PS. of Satin de Laines—Splendid Goods.

Worcester, April 8, 1840.